SCP
10,124

Things Siamese

A MISSIONARY CARAVAN

Pitsanuloke Field

The most northern station of the South Siam Mission is Pitsanuloke, located on the Nan River, half way by rail between Bangkok and Chieng Mai.

Pitsanuloke station field includes five monthons (provinces), with a population of 1,238,393.

According to the most conservative estimate, in order to evangelize the world in this generation there should be one missionary to each 25,000 persons to be evangelized. Therefore Pitsanuloke field needs 49 missionaries. At present, there are two ordained men and one doctor.

The two medical assistants and the two teachers in the boys' school are earnest Christians and good workers, but their evangelistic efforts must necessarily be confined to the city of Pitsanuloke. There should be two ordained men, with headquarters at the city of Pitsanuloke, to give their time to touring and one man to look after the local work. The doctor has his hands full looking after the hospital and two dispensaries.

A part of this year two of the families were absent on furlough.

In this emergency a missionary was taken from another station to assist in the work, but he goes on furlough soon, so that the force is not really increased.

The physician returned in September and the ordained man is now on his way to the field.

In December a trip was made up the Sawankaloke River, going from Pitsanuloke to Sawankaloke by rail and hiring a boat at the latter place to continue the journey. Work was done both below and above Sawankaloke. There is one Christian woman here, a converted hospital patient, who gladly opened her house for services. On this trip more than eight hundred volumes of Christian literature were sold. Six evenings were spent in showing and explaining Bible

pictures. The acetylene lantern given by the Juniors of Waterford, N. Y., worked finely and was a great help.

In January and February a tour was made up the Chow Phya River to Raheng and beyond. Raheng is almost due west of Pitsanuloke, but in order to reach it, it is necessary to go down the Nan River to Pakmampo and then up the Chow Phya against a strong current. Raheng is girdled by hills and the wide river spreads out like a lake over the soft sands.

The principal part of the town is on the east bank. There is a large farming community on the west bank, but no market. There is talk of extending the railroad from Sawankaloke to Raheng. This will probably be done in the next ten years and will be a paying line. It is an important caravan route now, and Raheng is in direct line east and west, and is the largest place between Chieng Mai and Ayuthia.

Paknampo is also in the Pitsanuloke field. Its situation at the confluence of the Chow Phya and Nan rivers makes it an important place. There is a large floating population, since all the river traffic must pass through it and workers here could reach hundreds of people who live on the canals opening out of it. Copies of Scripture distributed at this point would reach villages and farms where there is no hope, with the present force, of the missionary going.

There are several Chinese and Siamese Christians living in Paknampo who should have help and encouragement in living a Christian life.

There are great possibilities throughout this entire Pitsanuloke field, but the force of workers is so pitifully small opportunities to push the work must be allowed to pass.

Where are the workers who ought to be in this part of the vineyard at work? Are they standing waiting because the company or individual appointed to send them are so busy with other things that they pay no attention to these waiting ones?

The night cometh when no man can work. Let not the evening shadows find our work in Siam still undone.

(*Mrs A. W.*) *Eleanor Cooper.*

PROCESSION CARRYING KING'S PICTURE TO THE CEREMONY OF DRINKING WATER OF ALLEGIANCE ON KING'S BIRTHDAY—CHIENG RAI

Festivities at Nakon Sri Tamarat

The birthdays of His Majesty the King, January 1, 1914, and Her Majesty the Queen Mother were celebrated right loyally in this distant corner of the kingdom. Illuminations and sports, theatricals and banquets made the occasion a week full of red-letter days. The schools were represented, one afternoon, in the sports, and prizes were distributed. Bull fights every day did not seem to pall, and some were stoutly contested. Racing events were arranged, though the number of entries was not large. In one race a pony distinguished itself and caused much amusement by leaving the course at the first bend, making straight across the field, and plunging into a creek by the city wall, while its rival traveled leisurely about the circle.

A banquet was given in honor of His Majesty on his birthday, at the local Government building, to which the more prominent officials and the foreign gentlemen were invited.

The Queen's feast, January 5th, at the Royal rest-house adjoining the Governor's residence, was to have been held on the lawn, had not a shower, just at dusk, driven the party indoors. At this dinner the wives of many officials were present, and the catering was Siamese, on the popular plan of one especial delicacy from each family.

Christmas day was also the occasion for a joyous celebration, to which the children of the Christian community and the Mission schools looked forward quite as long and eagerly as those across the sea.

A stately and symmetrical tree graced the new church, touching the ceiling and bending almost to the floor under its many-colored load of fruits. A large proportion of these were gifts from one child to another, and the giving seemed quite as joyous as the receiving.

A program of appropriate songs and recitations was given, closing by a short address by the pastor, the Rev. Chas. Eckels, impressing on

the hearers what should be the true significance of the anniversary.

The first church wedding in town proved to be an occasion of more than ordinary novelty and interest. The bride is the eldest daughter of Towkay Soon Nguan, and the fortunate suitor is the first assistant in the American School.

The time set was January 2nd, and a large number of invitations were issued to relatives and friends of the parties. The groom was escorted by his elder brother and the bride followed with her father, who gave her away in foreign fashion.

Appropriate music was rendered by the organist, Miss Moeller. The ceremony was a Siamese translation of usual church form. The happy pair received the congratulations of their friends at the home of Mr. and Mrs. Eckels, and at high noon sat down to an elaborate wedding breakfast (with about twenty guests), while a much larger number were entertained elsewhere in Siamese and Chinese fashion. Mr. Eckels and Dr. Wachter returned on January 20th from a visit to their flock in the northern part of the province. They started again on the 27th, by elephants, to cross the mountains, strike the Bandon River, following it to the coast, and returning by Samuie and Pangau Islands.

Before leaving town on this last trip Dr. Wachter turned over the management of the Memorial Hospital, permanently, to his new associate, Dr. Van Metre, who has been busy since his arrival in November at the usual task of a new-comer, studying the language, the people, and the workings of the institution to which he was appointed.

—(*Miss*) *L. J. Cooper.*

An Important Mission By-product

We have just begun, in a small way, an important work for the Mission and for Siam. The contract has been made for three small

buildings on our new compound here at Petchaburi, to be used for the training of teachers of country village schools.

In connection with this Station, there are now more than 900 persons enrolled as professed believers in Christ, living in sixty country towns and villages. These people are beginning to want to have their children taught to read and write; but teachers are not to be found. Yet they are jealously suspicious of the Mission school, because they have known of boys who have attended this school and after receiving their education did not return to the life on the farm. The parents are afraid of losing their boys, if they let them leave home to attend school.

Here is an illustration of this feeling. When I sent men up to Sarahet to prepare lumber for the new rest house, the people hindered their work. The men told them that we would start a school for their children; that the King favored these schools and approved of starting them in the country. They replied, "If the King gives orders to start a foreign school here, we will all move away." Now the rest-house has been built and one of their boys is here in school preparing to be a teacher in that village. All opposition has been overcome by the exercise of patience and tact.

Recently I consulted Prince Damrong, the Minister of the Interior, with regard to this work of training country teachers, proposing to ask His Majesty, the King, and the Princes to support the enterprise financially. The Prince replied that it would be premature to do that at present, because His Majesty and the Minister of Education are planning out a course of study suited to village schools. To present this plan now would be to anticipate their decision. But he said: "Do not think that I am opposing you. Go on and make a demonstration in a small way, showing the kind of training you propose to give, and the Government can take up the work afterward."

Following this suggestion, I gathered up enough

money from friends of the work outside the Mission to erect the first three buildings, which are now under way, and we have several boys already in training to be teachers.

The problem before the Government and the Mission is complicated by this fact. If they train their teachers in the town schools to teach the course of study taught there, the effect will be to draw the country boys into the towns. Already the country districts are under-populated, and anything that would increase the usual drift from the country to the towns is much to be deprecated. The solution of the problem may be stated in very simple form. Give the country boys such an education as would be of great benefit to them in their country homes, but of little use to them in the town. Then they will be content to stay on the farms.

The influence of our tours is seen in increased confidence in the good will of the missionaries on the part of the country people, as well as the quickening of the desire of parents to have their children taught. We seem to have found the opportunity to extend greatly our school work with but little cost to the Mission.

In order to provide support for these boys in training to become teachers, an appeal was made to the old students of the Bangkok Christian High School to show their gratitude for past benefits by contributing to this object. Their response has been so hearty and generous that we are sure of ample funds to meet this need. So that the new Normal Training work is self-supporting from the outset.

We have reached the point in our touring where these Christian schools in the villages are necessary to success. The establishment of such a school means a Sunday School and later on a Christian church. Humanly speaking, much depends on the character of the teacher in charge. We greatly desire the prayers of our friends in the home land for these young men who are soon to occupy the responsible position of Christian teacher in the isolation of country life and exposed to the temptations and petty persecutions of old friends and neighbors.

—*J. A. Eakin.*

ONE OF THE "WILD TIGER CORPS" OF SIAM

Address given during the birthday festivities, January, 1914, by His Majesty, the King of Siam, to the "Wild Tiger Scouts and Boy Scouts."

NOTE—In the May, 1912, number of the "Assembly Herald" we published an account of the organization by the King of Siam of the "Royal Tigers." This is the organization of the youth of Siam into companies for daily drill and discipline, to be at the service of the Government. The following address of the King speaks for itself. —*Editor.*

His Majesty's Address
(Translation.)

Wild Tiger Scouts and Boy Scouts:

I desire to thank you all for your rally to-day to do honor to me as your Scout Chief. Your readiness in coming together on this occasion affords a strong proof that every one is inspired by a feeling of unanimity. The objects which I have in mind and which you all aim at in joining the Honorable Corps of Wild Tigers and Boy Scouts are already indicated in your Scout Oath and the Boy Scouts' Promise with which you are all acquainted. Having become Scouts you must prove yourselves so in fact and not treat it as mere play or as mere fancy dressing. You should make up your mind that the spirit of unanimity which can call you together on a ceremonial occasion, as the present, shall also prevail when necessity arises for every one of you to do your duty, which you are resolved to do in defence of our nation and our Fatherland, or for the preservation of order and tranquillity within our own country. By continuing to be a Wild Tiger Scout, it must be understood that one is still willing to act up to what has already been mentioned in the beginning; namely, ready to give up personal comfort, flesh and blood and even life itself in maintaining the peace and security of the country, which is the same as guarding our own homes; for if there is no peace and security in our country there can be

no safety for our own homes, whatever we may do. Accordingly we should consider the defence of the State a greater object than that of the Home, or, in other words, we should devote ourselves to the interests of the Siamese nation more than to our own personal interests or those of individuals. Wild Tiger Scouts who are officials of the Government in charge of various duties should understand that they are not Wild Tiger Scouts only while wearing the uniform, but are such at all times. Having joined the Wild Tiger Scouts, they should think and act as such, no matter what garb they may wear; and if they are true Wild Tiger Scouts, they must model their conduct in the way I have just mentioned, namely, subordinate personal interests to that of the nation; this is an important point that must never be lost sight of.

Every one who is devoted to the welfare of the nation, the community, and the country in which we live and have our well being should suppress all undue personal ambitions and concentrate his efforts on the duties belonging to his position, no matter whether superior or inferior. For example, if you are ordered to sweep a doorway, a staircase or a road, you should do that work in the best possible manner, and not condole with yourself for having to do such lowly work while some other person is given a higher task to perform, and so neglect your proper work by being filled with feelings of envy. If such feelings prevail, disaster will be certain to ensue when any grave emergency arises, because every one's proper duty will have been neglected for egotistical reasons. In fact, if every person devotes his attention only to gain personal reward and advantage, the interest of the community is sure to suffer. If we are true Wild Tiger Scouts and true Siamese, we must understand that it is our duty to carry out our work, no matter what it is, to the best of our ability. It is not for us to judge what we are able to do; that is a matter for others who observe our actions. If we do well they will see and commend; but if we do badly we cannot expect other people to praise us, no matter how high a value we may place upon ourselves. Bear this point well in mind, every

one of you Wild Tiger Scouts and Boy Scouts, both those who are Government officials and those of other occupations. Whatever you have to do, do it faithfully and honestly to the best of your power and ability, for by so doing you prove yourselves true Siamese, worthy of your manhood. It is only by having endeavored to perform your duties to the best of your ability, and having the consciousness of having done so, that you are entitled to call yourself a real patriot. Do not boast of patriotism by empty words; you cannot be a patriot through your mouth any more than go to heaven by the same means. Nobody respects a person who is only a good talker; deeds only are worthy of true respect, not mere boastful words.

As the majority of you Wild Tiger Scouts are present here, I take this opportunity to assure you that the interests of the Honorable Corps of Wild Tigers always occupy my thoughts. I never consider myself really different from any one of you; like yourselves, I am a Siamese and a Wild Tiger Scout. As holder of the highest position among the Wild Tiger Scouts and as Sovereign of the country, I also pledge myself to act up to what I have just said, namely, to discharge to the best of my ability the duties which are confided to me, and without any desire to gratify exalted personal ambitions. I say this to you in all frankness. And to show that I have not allowed the welfare of the Wild Tiger Scouts to escape my thoughts, I have appointed a day during the celebration of the Anniversary of my Birthday on which I could meet you all and present the Colors to the various Corps here assembled. In every good action which we aspire to achieve, it is necessary to have an emblem to look up to for inspiration, so that every one may be always reminded of the good work which he has to perform. Let, therefore, this Standard be a reminder to all Wild Tiger Scouts to remember the words of advice which I have spoken, and let it be a constant reminder to anyone who finds himself failing in any respect, to mend his conduct and prove himself worthy of being a Wild Tiger Scout, a worthy guardian of this precious Standard and

follow it to victory when necessity arises to face our country's foe.

In conclusion, I desire to declare to all you Wild Tiger Scouts that I shall endeavor to fulfill in every respect the promises which I made before you when this Honorable Corps was first inaugurated. I shall do my best to promote the welfare of the people of the Kingdom of Siam; to protect and maintain the Nation, the State and our Holy Religion, so that they shall endure forever, and I shall never shrink from facing danger in case of war. I shall support the Honorable Corps of Wild Tigers so that its stability shall be assured and the institution continue to flourish as was intended from the beginning. I ask all of you who are assembled here to remember your Scout Oath and your Oath of Allegiance.

I now invite all you Wild Tiger Scouts, for our common happiness and prosperity, to salute the Standard of the Honorable Corps of Wild Tigers, which is our emblem of auspiciousness and an inspiration to us all.

Three cheers for the Honorable Corps of Wild Tigers!

A STREET IN CHIENG RAI

Reported April 1, 1914

	SIAM	LAOS
American Missionaries	46	55
Native Force	73	92
Churches	13	26
Communicants	662	6,299
In attendance on Sunday-school	667	6,269
Schools	9	42
Pupils in School	486	1,568
Hospitals and Dispensaries	11	14
Patients treated	8,455	21,877

BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York

Form No. 2147 May, 1914

A.E.DITTRICH,LTD.,209 W.38th St..N.Y.